

BRIDGEWATER STATE COLLEGE

MAY-JUNE, 1982
Volume 1, No. 1

Bridgewater Review



*Marshall's Point Light Reflected on The Rocky Coast, Port Clyde, Maine
photograph by John Droege*



Dear Reader,

It is with pride that I introduce the inaugural edition of the *Bridgewater Review*, a publication of the faculty at Bridgewater State College. Published three times a year - May/June, October/November, and January/February - the *Review* will combine a series of articles which describe the work of our faculty along with book reviews, poetry, essays, and cultural commentary. The aim of the *Review* is, first and foremost, to develop a publication that is informative, timely, and thought-provoking. We also hope to use the magazine as a means of providing faculty with a forum for presenting their current scholarship, professional interest, or community activity.

I and the members of the Editorial Board are excited at the prospect of a review magazine on our campus, and feel that it will be one way of highlighting the considerable talents of the faculty at Bridgewater State College. We hope you enjoy this edition of *Bridgewater Review* and those that follow.

Michael J. Kryzanek,
Editor

Cover Photo: *Marshall's Point Light Reflected on The Rocky Coast, Port Clyde, Maine, July, 1981. By John Droege, Art Department.*

Before the era of electronic fog horns, lighthouses used bells that were tolled by hand during fog to warn mariners of dangerous areas or entrances to harbors. Marshall's Point is both a dangerous rocky point of land projecting out into the Atlantic Ocean and an entrance to a well-used harbor, Port Clyde. Marshall's Point Lighthouse is no longer manned and the foghorn and light are automated. This lighthouse is located at the end of a beautiful rocky promontory of land. This scenic spot has been portrayed many times in the past by such artists as Andrew Wyeth, Stow Wengenroth, and now by John Droege.

Bridgewater Review

May-June, 1982

Volume 1, No. 1

TABLE OF CONTENTS

FACULTY ESSAYS

- The Whales of Cape Cod by *John Jahoda* 1
 Myth and the Lincoln Assassination: Did John Wilkes Booth Escape?
 by *Thomas Turner* 5
 Thinking About Life's Meaning
 by *David Cheney and Steven Sanders* 8

POETRY

- KIMIE by *Donald Johnson* 11

BOOK REVIEWS

- The Mismeasure of Man — *Susan Todd* 12
 The Dean's December — *Lois Poule* 12
 The Mapmakers — *Robert Dillman* 13

RESEARCH NOTE

- The Present Situation in Poland
 by *Chester Nowak* 14

CULTURAL COMMENTARY

- Our Strengthened Ties to Quebec
 by *Stanley Hamilton* 15
 Bach Cantatas, Old Music, New Recordings
 by *Vahe Marganian* 16

The BRIDGEWATER REVIEW is published three times a year by the faculty of Bridgewater State College. Opinions expressed herein are those of the authors and do not necessarily reflect the policies of Bridgewater Review or Bridgewater State College. Letters to the editor should be sent to: Bridgewater Review, c/o Editor, Department of Political Science and Economics, Bridgewater State College, Bridgewater, MA 02324. Articles and photographs may be reprinted with written permission of the editor.

Editor: Michael J. Kryzanek, Political Science

Associate Editor: Don Johnson, English

Editorial Board:

Stanley Antoniotti, Economics
 Charles Fanning, English
 Stanley Hamilton, Foreign Languages
 Joan Hausrath, Art
 Edward James, Philosophy
 Joyce Leung, Librarian
 William Levin, Sociology
 Vahe Marganian, Chemistry
 William Murphy, Educational Services
 Diane Peabody, Biology
 Philip Silvia, History
 Nancy Street, Speech Communication
 Janet Stubbs, Psychology

special thanks to Joanne Smith and David Wilson of the Community Services Office

The Whales of Cape Cod Bay

By
John C. Jahoda

In recent years, public concern for marine mammals has resulted in the rediscovery of our native New England whales. However, this time instead of hunting them for their oil, whale bone and flesh, we follow whales to learn more about the ecology and behavior of these, the largest of all mammals. Growing public interest in whales has resulted in several successful whale watching enterprises through which large numbers of people have a unique and unforgettable opportunity to view whales up close. The first Massachusetts whale watch was started by Captain Albert Avellar of Provincetown with his boat, the Dolphin III. Groups from Bridgewater State College were among the first to start whale watching with Captain Avellar. For the past 6 years groups from Bridgewater have gone every spring and fall on several whale watches. Whales have been spotted on all these trips and many excellent opportunities to observe whales have resulted.

Public trips have done more than allow large number of people to see whales. They have contributed to a growing public awareness of, and support for, whale conservation and protection. In addition, these trips have provided a unique opportunity for scientific observation of whales. Dr. Charles "Stormy" Mayo of the Provincetown Center for Coastal Studies started whale watching with Captain Avellar and has been able to gather seven years of valuable data. These observations are beginning to provide answers to some very basic questions about whales and their habits. At Bridgewater, we have been cooperating with Dr. Mayo in his research. Bridgewater graduate student Carol Carlson has been working on the problem of scarification in the Humpback whale, in an attempt to perfect a system of individual identification and to understand the mechanism by which such scars may be acquired and how the patterns of scars change as the animal ages. We will continue to coordinate our research efforts with those of Dr. Mayo

since his data represents definitive baseline data on the population of whales from Cape Cod Bay.

Whales belong to a group of marine mammals called the *Cetacea*. Over 21 species of *cetaceans* have been recorded off our coast. Today seven species are commonly seen: Humpback, *Megaptera novaengliae*; Finback, *Balaenoptera physalus*; Minkie, *Balaenoptera acutorostrata*; Pothead whales, *Globicephala melaena*; Harbor porpoise, *Phocoena phocoena*; White-sided dolphins, *Lagenorhynchus acutus*; and the Common dolphin, *Delphinus delphis*. Occasional sightings have been made of the common Sei whale, *Balaenoptera borealis*; Right whales, *Eubalaena glacialis*, and killer whales, *Orcinus orca*. The giant Blue whale, *Balaenoptera musculus*, and the Sperm whale, *Physeter catodon*, are rarely observed.

The earliest *cetaceans* are an archaic group called the *Archaeoceti* which were long and serpent-like in appearance and were first seen in the middle Eocene Period about 50 million years ago. Whales of the modern type were to be found by the Miocene about 35 million years ago. (It was during the Miocene Period that the early apes appeared which are the dim ancestors of both modern apes and man.) Modern whales are divided into two major groups: The *Odontoceti* and the *Mysticeti*. The *Odontocetes* are the

toothed whales. They have many cone-like teeth and feed primarily on fish and squid. They have several physiological adaptations which enable them to dive to great depths and communicate with each other with high-pitched sounds. These whales have a sophisticated and highly-developed sonar, which allows them to navigate and find their food at great depths using sound waves for echolocation. The majority of whales are *Odontocetes* and most of them are small. Only one, the Sperm whale reaches a size large enough to be considered a great whale.

In Cape Cod Bay, we commonly find several species of *Odontocete*. The most commonly observed is the white-sided dolphin. White-sided dolphins are about nine feet long when mature. They are attractive animals with a large white or cream colored blaise on the side which gives them their common name. The white-sided dolphin is commonly found with larger whales and will be observed in pods of up to 200 or so individuals. It feeds primarily on fish, and has been observed spreading out over the Bay in search of schools of bait fish. Once a dolphin locates a school, it communicates with the other dolphins using high-pitched sounds. This efficient method of hunting allows the dolphin to effectively utilize the food resources of the Bay. White sides will often approach a boat while it is

underway and take advantage of the pressure waves created as the boat passes through the water and bow ride. When bow riding, the dolphins are carried along by the bow wave of the boat with little effort on their part.

Another dolphin which is less frequently encountered is the Common dolphin. Common dolphins reach a length of about eight-and-a-half feet. They are black above and white on the belly with a distinctive figure-eight pattern of grey or ochre along the sides. Common dolphins are among the most abundant small whales in the world, but are seldom seen in coastal waters, due



Humpback Breaching

Photo by Carol Carlson

to their preference for off-shore deep water. They are also much more common in warmer water regions. I have seen large schools of them in the warm waters off Baja, California, but have only seen them occasionally off New England.

Other *Odontocetes* which are occasionally observed in our waters, are the Pothead whales, Risso's dolphin, and the Harbor porpoise. The harbor porpoise, is actually fairly common, but this, the smallest of the whales, is quite secretive in its behavior. It does not approach boats and does not jump out of the water and so is usually overlooked.

The most impressive whales found in our waters belong to the order, *Mysteceti*, the Baleen whales. These whales have lost their teeth and have evolved a unique straining device formed from large plates of epidermis. These baleen plates hang down from the roof of the mouth and form a massive sieve through which the whale can strain sea water for food. When the whale is swimming toward you with its mouth open these plates resemble a moustache. The word *Mysticete* comes from a Greek word *mystax* meaning moustache. Baleen whales are often thought of as feeding on plankton, which are very small microscopic plants and animals. Actually, not all of them feed on plankton. Many feed on small fish or small invertebrates. The coarseness of the baleen, number of plates, size of the mouth and other variations are directly related to the type of food upon which the whale commonly feeds. The daily food demands of the Baleen whale is 2-4 percent of its body weight. A 45-foot adult Finback weighing fifty tons will eat about one or two tons of fish a day. The least frequently seen of our Baleen whales is the Right whale. Today, Right whales are regarded as a highly-endangered species. Almost one-third of the body length is head, with massive plates of very fine baleen. Right whales feed on minute orange calanoid copopods called brit, the smallest food of all whales. They also probably feed on other small zooplankton such as lobster-krill and pteropods. Because of their slowness, buoyant carcasses (they float when killed), and high yield of oil and baleen, Right whales were ruthlessly exploited in the past and are now very rare.

It is the Right whale and the other Baleen whale along with the Sperm whale that are considered to be the great whales. The Blue whale, the largest of all whales, reaches nearly 150 tons and a length of 100 feet. The Blue whale was found off our coast in the past but today

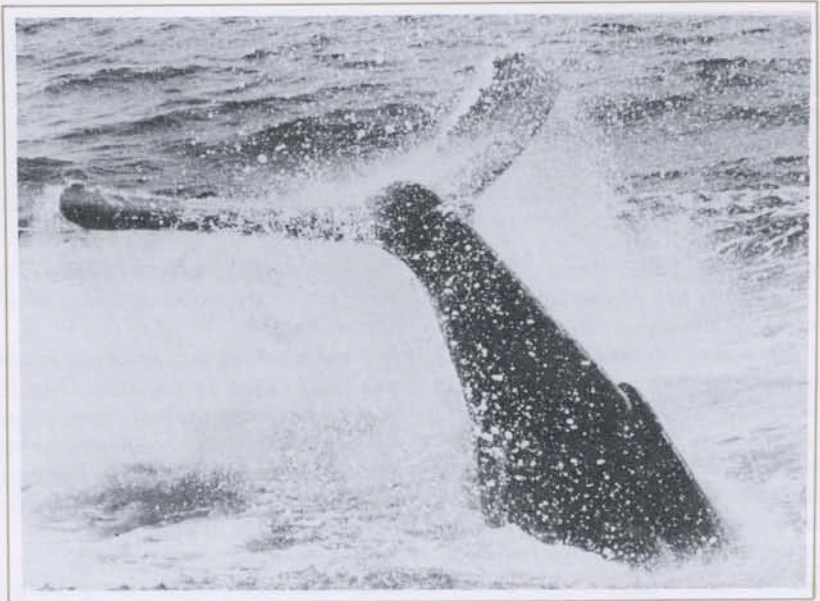


Photo by Carol Carlson

Humpback Loptailing

it has been so decimated by whaling that it is seldom seen. The second largest whale, the Finback whale, occurs commonly in our waters and is the most abundant of our native whales. The Finback can be observed moving in large groups of 30 or more individuals feeding on small fish. The baleen of the Finback is coarser than the Right whale and its diet of larger crustaceans and small fish reflects this. These whales are among the fastest swimming of all whales. Speeds of up to 20 knots have been recorded. Finback whales can dive to depths of 650 feet. The Finback can measure up to 80 feet, but we seldom see animals much larger than about 60 feet in length. It weighs up to about 60 tons. This commonly-sighted whale is grey on the back and white on the underside. A curious characteristic of the Finback is that the lower right lip, sometimes the upper right lip and about a third of the baleen on the right side is usually white in color. The Finback is the most hunted whale in the world with the annual catch by whalers being about 25,000 whales. It is completely protected in United States waters but elsewhere in the world the slaughter continues. As Finback populations are decimated, whale killers are now turning to the smaller Mink to take up the slack.

Very similar to the Finback in general appearance is the small Mink whale, which only gets to be about 30 feet and 11 tons. It has been noted that the Blue, Finback, Sei, and Mink represent various sized versions of the same general type of whale. Fast swimming, these whales were relatively safe from whaling during the days of historic New England whaling. However, they have no defense against

modern whalers with high-speed catcher boats and explosive harpoon guns. The Finback and Mink are usually observed swimming at relatively high speed or massing into feeding groups when food fish are abundant.

By far the most interesting of our local whales is the Humpback whale. The Humpback is a Baleen whale but is a very different type of whale from the general fin-type whale. The Humpback's scientific name means *large-winged New Englander* and refers to its most striking characteristic - its tremendous flippers. These flippers are usually white in color, although occasional individuals do occur with dark flippers, and measure one third of the body length. The whale uses them for acrobatic maneuvering under water. They are also used by the whale for some very spectacular surface display behavior. Humpbacks on the surface have been observed to repeatedly slap the water with their huge flippers. Sometimes the whale may lie on its back and hit the water simultaneously with both flippers. The purpose of this display is unclear. It may be a territorial defense; a means of communication with other whales; a way of announcing presence; a means of frightening predator fish, such as blue fish away from the food fish; or simply a means of having fun. All of these explanations have been advanced, and we are still attempting to determine the actual role of this behavior in the life of the whale.

Humpback whales are relatively slow-moving animals. Their normal cruising speed is 4 knots. Top speed for a Humpback is approximately 10 knots. The Humpback whale averages about 50 feet and reaches a weight of 30 tons. It is

the most acrobatic and fearless of the Baleen whales and, because of its playfulness, curiosity, and acrobatic maneuvers, it is the favorite of whale watchers. Since the whale watchers seek them out, people may get the impression that they are fairly common. Actually they are very rare and are on the endangered species list. The entire North American population of Humpbacks is estimated at only around 4,000 animals. On one of our trips last fall we observed one of the largest concentrations of Humpbacks ever recorded off our coast. Over 50 individuals were recorded. To see this many Humpback whales on one trip is truly the experience of a lifetime. At present it is suspected, but not proven, that such groupings are actually family units or small isolated stocks.

spectacular, especially when viewed close up. Most common is surface feeding where the whale simply swims through the massed food fish with its mouth open. Fish and water enter the front and the water is forced out through the baleen. Another frequently observed feeding maneuver is lunge feeding. The whale will come up under the school of fish and lunge out of the water with its mouth open. The mouth fills with food and water and the throat expands into a massive fluid-filled sack. Special grooves on the throat allow for this expansion. These grooves are found in many Baleen whales and the term "rorqual" is used to describe whales with a large number of expansion folds or pleats. The whale then settles into the water straining the water through its baleen.

Humpbacks. In the shallow dive the whale moves just under the surface. The back is arched only slightly for a shallow drive and the tail flukes are seldom shown. In the deep dive the arch of the back is much more pronounced and the flukes are often shown. By contrast, a diving Finback seldom shows its flukes. The deep diving whale can remain underwater for about 10-20 minutes. The usual span is about 8 minutes before the whale returns to the surface.

The deep dive has provided scientists with a means of identifying individual whales. A number of years ago Steve Katona at the College of the Atlantic started a catalog of whale tails (Katona et al, 1981). This catalog has been expanded by contributions from other researchers and now includes a sizable sample of the



Humpback on side, showing fluke & flipper

Photo by John Jahoda

Humpbacks will approach boats on occasion and seem to be interested in the attention that is paid to them. Last fall two Humpbacks spent over two hours along side our boat. The whales repeatedly dived under the boat and surfaced close to the boat on the other side. Such close encounters with whales are truly memorable. When close to the boat, the Humpback may raise its head out of the water, a behavior called "spy hopping." This behavior is believed to afford the whale a better view.

Occasionally we have been lucky enough to encounter feeding whales. Humpback feeding behavior is

Less commonly observed is the use of bubbles by the whale to concentrate the fish prior to the lunge. Bubbles are blown under water which serve to corral the bait. A special variation of this behavior is the bubble net feeding maneuver. This seldom seen behavior involves swimming to a downward spiral of decreasing diameter. The rising bubbles thus close in on the bait fish driving them into a more and more concentrated mass. When the whale reaches the bottom it turns and lunges upwards in the middle of the net, with its open mouth engulfing the concentrated food.

There are two kinds of drives shown by

New England population. Humpback tails are distinctive in shape and color, scar patterns, and other characteristics. The record of these patterns in the catalog enables researchers to plot the movements of whales and to record the occurrences of whales over the span of several years. Such information will help clarify the movement patterns of whales between their summer waters in New England and their winter grounds in the Caribbean. This past winter Carol Carlson was able to make five matches in the Caribbean with whales from our waters. Such observations will help add to our understanding of whale behavior and ecology.

The Humpback whale is the singing whale. Roger Payne of the New York Zoological Society has made several records of Humpback whale songs (Payne, 1970, 1977). Such singing activity principally occurs in the southern breeding and calving waters and we now believe it is only the males that sing. The singing of the whale may serve the same function for whales as for birds. It may serve to stake out the whale's territory; to announce its presence to other males and attract females. The whale's song seems to change from year to year and all the whales adopt the new song each year. Humpback whales have rarely been recorded singing in their summer waters off New England.

There are several other displays performed by the Humpbacks off our shores. The most impressive is breaching behavior. Several variations exist. In the tail breach, the whale throws its tail and hind end out of the water and comes down with a loud slap. In the head breach the animal comes out of the water head first and rolls to the side and falls back with the accompanying splash. The full breach is by far the most impressive. Here the animal comes completely out of the water and falls to the side with the accompanying splash made by 30 tons of animal hitting the water. It has been calculated that a full breach requires a short burst of about 30 knots in order to clear the water. The function of breaching is still not fully understood, but the most plausible hypothesis is that it, like flipper slapping, is a display involved in territorial determination. It has also been suggested that breaching may communicate emotional states, help to rid the body of ectoparasites or drive away bluefish and other food competitors. It is possible that breaching may serve several different functions and as we learn more about whale behavior it may be possible to develop a better understanding of these displays and their meaning.

The Humpback whale follows a seasonal migratory pattern, leaving our waters and heading south in late October and early November. Preliminary results from research being carried out now indicate that some of our summer residents spend their winters on Silver and Navidad banks off of Hispaniola and Puerto Rico. In late March and April the Humpbacks begin to appear in New England, with the majority of whales having returned by the middle of June and again from middle October to early November. During these periods we find not only the resident whales which

will spend their summer feeding in our waters, but also transient whales which will move further north as the summer progresses and move back into our waters in the fall on their way to southern waters. These migrations have to do with temperature and nourishment. The small fish, especially the sand lance, upon which the whales feed, are plentiful in our waters during the summer.

Tropical seas offer ideal conditions during the winter for giving birth. The young newborn whale lacks the thick layer of insulation blubber of the adult and would suffer from exposure if born in cold waters. By the time it swims north with its mother in the spring it has begun to develop this needed insulation.

Whales continue to be hunted primarily by Japan and the USSR, who account for more than 75% of the world kill of whales. Today whales are killed primarily for their oil and meat. Whale oil is used in margarine, lard, cosmetics, and ink, among other things. Whale meat is used for human consumption in Japan and is also used as dog and mink food and in canned pet food.

In recent years there has been a growing world-wide movement to stop killing whales. The United States has placed a complete ban on whaling activities in U.S. waters and a ban on the importation of whale products. The European Economic Community Council of Environmental Ministers agreed to implement a ban on the import of primary whale products and leather treated with sperm oil which took effect in January, 1982. This was an important move since the EEC has been responsible for 65% of the world's whale trade. A strong effort in Congress is being launched in an attempt to bring economic sanctions against Japan to force her to abandon whaling. If these efforts are successful, then future generations may have the opportunity that we have had to observe and research the whale. The growing public awareness of the need for whale conservation which research and whale watching trips help to develop will, hopefully, provide the support needed to make the demise of commercial whaling a reality. Once one has had the opportunity to observe the most spectacular of all the earth's creatures at close range, it is hard to think of them as dog food or lubricating oil.

It is hoped that whale research and a growing public awareness of and appreciation for the whales will help to bring about the day when the reason men

follow whales will be for research or to enjoy their presence. The whale and its environment represent the crowning achievement of millions of years of mammalian evolution. It is a part of our New England heritage and will, we may hope, remain for the enjoyment of many future generations.



Dr. John C. Jahoda is Professor of Zoology at Bridgewater. He received his B.A. from the University of Connecticut and his Ph.D. from Oklahoma State University. He has published on a variety of ecological and environmental topics, including mammalian ecology and behavior, biological rhythms, tropical ecology, solid waste management, salt marsh ecology, and environmental education. His present research interests include secondary integration in post-Pleistocene mammalian faunas and the ecology and ethology of whales.

Myth And The Lincoln Assassination:



John Wilkes Booth

The assassination of Abraham Lincoln, like most American assassinations, is surrounded by myth and legend. Unfortunately, there have been so many conspiracy theories created over a hundred-year period that it is now very difficult to separate fact from fiction.

It is not always readily apparent why there should exist so many misconceptions concerning Lincoln's death since the events themselves appear to be rather simple. John Wilkes Booth, a well-known actor and Southern sympathizer, had assembled a group of conspirators with the intention of kidnapping the President and exchanging him for Confederate prisoners held in Northern prison camps. However, Booth's accomplices were a group of misfits who were not up to the task. After an abortive attempt in March, 1865, which failed because Lincoln was not in his carriage as anticipated, the group disbanded. On Good Friday, April 14, 1865, with the South having surrendered, Booth, by now determined to kill Lincoln, shot and mortally wounded the President as he attended a play at Ford's Theatre. Louis Payne, who had been enlisted by Booth in the kidnapping scheme, assaulted and seriously wounded Secretary of State William Seward, while another accomplice, George Atzerodt, assigned to kill Vice President Andrew Johnson, lost his nerve.

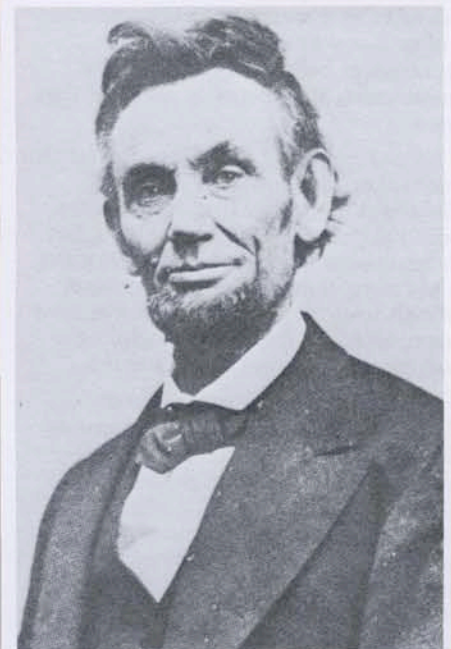
Did John Wilkes Booth Escape?

By
Thomas R. Turner

The full resources of the government were thrown into the pursuit of the assassins. Booth was tracked down and killed in the barn of farmer Richard Garrett near Port Royal, Virginia, on April 26, 1865, while David Herold, who had joined him in flight, surrendered. The authorities began a round-up of Booth's alleged accomplices which led to the additional arrests of Payne, Atzerodt, Michael O'Laughlin, Edward Spangler, and Samuel Arnold. Also arrested were Mrs. Mary Surratt at whose home the conspirators had held meetings and whose son, John, was alleged to be one of the plotters, and Dr. Samuel Mudd, a Maryland doctor who had set Booth's broken leg.

A military commission was assembled to try the conspirators. A military court for civilians was controversial in 1865 and has been a source of controversy since. However, most people looked upon the court as an investigative body which could unravel all of the assassination events. After a lengthy trial, Herold, Payne, Atzerodt, and Mrs. Surratt were found guilty and executed. The court sentenced Spangler, O'Laughlin, Arnold and Mudd to prison after deciding that while they might have been involved in the kidnapping plot their roles in the murder did not seem so apparent.

The cases of Mrs. Surratt and Dr. Mudd caused great dispute. Mrs. Surratt was the first woman hanged by the Federal Government. Furthermore, it was later revealed that the court had recommended that her sentence be commuted to life imprisonment, although President Johnson may not have been made aware of the plea when he signed the death sentence. The fact that her son, John, was found guilty when tried before a civil court jury during 1867 has also caused many historians to argue for her innocence. Similarly, Dr. Mudd has been



Abraham Lincoln on April 10, 1865 - one of the last portraits.

portrayed as an innocent victim of circumstances who, in aiding Booth medically, was only doing his duty.

While the assassination produced some legitimate controversies about the trying of civilians by the military and the actions of the government in apprehending the assassins, it is where the legitimate controversies end that the myth begins. One of the first myths, although a natural one, was the public's belief that the South was behind the murder. Jefferson Davis was accused of masterminding Lincoln's death, but the charge was later dropped. While this idea of Southern involvement was erroneous, it is easy to understand its contemporary acceptance at the end of the Civil War which was one of the most traumatic and divisive events in our history.

Gradually, the emphasis began to shift so that by 1867 hints were raised that President Johnson might have been behind Lincoln's murder. Johnson's political enemies who were then trying to impeach him portrayed Johnson as profiting from the President's death by gaining power himself.

When this view proved to be untenable a new theme appeared which was to grow and became embellished over the years. At first it was argued that Secretary of War, Edwin M. Stanton, and the Radical Republicans hated Lincoln's lenient

policies toward the South and took advantage of his death to institute a reign of terror and substitute their own harsh Reconstruction program. This developed into charges that Stanton and the head of the National Detective Police, Lafayette Baker, along with other Radicals, had plotted Lincoln's death so that they might carry out their plans. The military trial was seen as a means of insuring silence and as a way to execute Booth's accomplices before they could make embarrassing statements or tell what they knew.

Interestingly, one of the more persistent myths that has grown out of these allegations is the one that John Wilkes Booth did not die in Garrett's barn, but that someone else was killed in his place. It has been charged that government officials were aware that Booth was alive but covered up the fact to shield their own participation in Lincoln's murder.

Rumors of Booth's escape began almost simultaneously with his reported death. Booth's remains were buried unceremoniously on the grounds of the United States Arsenal. But when the government sought to mislead the public by suggesting the body of Booth was dumped into the Potomac, rumors began to develop that the government resorted to secrecy and that the body in question was not that of Lincoln's assassin. In 1867, a certain James Campbell wrote a letter to the *New York Times* stating that while he was in Calcutta, India, he had heard William Tolbert, who had sailed on the Confederate raider, *Shenandoah*, wager 500 pounds that in six months time he would prove that Booth was still alive and in good health. He wondered why a man would wager so much money if the story was not true. In August of the same year the *Louisville Courier Journal* carried a letter from Professor Frazer to Professor Maxwell claiming that Booth was alive in the South Seas.

Certain individuals who resembled Booth were also later rumored to be the villain. Dr. James G. Armstrong, a preacher from Richmond, Virginia, and a mysterious Mr. Sinclair of Chattanooga, Tennessee, were believed by many people to be the assassin. Reverend Armstrong apparently enjoyed the publicity and did little to dissuade people from their belief.

While such rumors might have eventually died out, several books appeared which kept the myth alive. Lawyer Finis L. Bates wrote *The Escape and Suicide of John Wilkes Booth* in which he attempted to prove that a Texas acquaintance, John St. Helen, was none other than John Wilkes Booth. St. Helen, who at one time believed he was dying, allegedly confessed his identity to Bates. When he miraculously recovered from his illness he added other details, including the revelation that Andrew Johnson had

Wounded, Booth is dragged from the burning Garrett barn to die.



been behind his plot to kill Lincoln and that the government had mistakenly killed a man named Rudy or Robey and not Booth.

Bates and St. Helen then parted company but this would not be the last time their paths would cross. In 1903, an itinerant sign painter named David E. George committed suicide in Enid, Oklahoma. The newspapers reported that George had been making statements before his death that he was John Wilkes Booth. When Bates hastened to Enid, he identified the body as that of John St. Helen and confirmed that this was indeed Lincoln's assassin.

The undertaker allowed Bates to take possession of the embalmed remains which were kept in his garage for a number of years before becoming an attraction in traveling carnival shows! From time to time the mummy was subjected to probing, such as with x-rays, in an attempt to prove conclusively whether the body was Booth's. Pictorial and popular magazines obligingly publicized this scientific investigation.

Another book along these same lines was *This One Mad Act*, by Izola Forrester, only one of the many self-styled widows, children, or grandchildren of John Wilkes Booth. After her mother died, Miss Forrester came into possession of family papers which convinced her that Booth has been her grandfather. She also began to notice the resemblance of her Uncle Harry Stevenson to Booth and learned that John Stevenson, Harry's supposed father, had told him that he was Booth's son. Stevenson, being a friend of

Booth's and a fellow member of a Southern secret society, had adopted the boy.

A recent work that has tried to tie all these threads together is the 1977 book and movie *The Lincoln Conspiracy*. The authors claim to have discovered important new manuscripts, including missing pages of Booth's diary, that conclusively prove that Booth survived Garrett's barn. Booth supposedly was intimately involved with several groups, including Maryland planters, northern businessmen, and radical Republicans to either kidnap or kill the President. However, since Booth proved to be inept in carrying out his mission, the task was assigned to J. W. Boyd, a former Confederate soldier who bore a striking resemblance to Booth.

The egotistical Booth, however, was not a man to be deterred so easily, and before Boyd could act, Booth murdered the President. Frightened government officials who knew that Booth, if captured, could reveal their own involvement in the murder, decided that Booth must be hunted down and killed. J. W. Boyd, who knew the countryside well, along with David Herold, who was arrested because of his association with Booth in the kidnapping scheme, were sent with government detectives to aid in the pursuit. Their cooperation was insured by threatening them with death if they refused.

Fearing that their knowledge placed them in a precarious position, Boyd and Herold escaped from the detectives and were hiding in Garrett's barn on April 26, 1865. In the darkness, the troops, who

only knew Booth from his photograph, killed Boyd. When the government discovered the error, it was decided it was better to have a dead Booth, even if it was the wrong person, and thus, the cover-up began. The real Booth escaped, according to this interpretation, going first to England and perhaps later to India. It is also quite conceivable that he returned to Enid, Oklahoma, to die as David George in 1903.

Such tales of mistaken identity have great public fascination and the movie version of *The Lincoln Conspiracy* has probably convinced many people who might never have read the book about the assassination that this version is true. However, like most other myths about the Lincoln assassination, the legend of Booth's escape, on closer examination, proves to be false.

The Bates and Forrester claims are very easy to dispose of as both authors make numerous factual errors. The Robey who Bates claimed died in Garrett's barn was still alive as late as 1889. There is also not a shred of evidence that Booth married or had children.

The *Lincoln Conspiracy* thesis which seems to be more substantially documented proves to be no more accurate. Thanks to the editor of *Civil War Times Illustrated*, William C. Davis, it has been conclusively proven that J. W. Boyd did not die in Booth's place in Garrett's barn. Family papers as well as newspaper obituaries show that Boyd did not die until January, 1866. If that central premise is incorrect then the other evidence so cleverly woven together to support this thesis appears to be an elaborately engineered historical hoax. While the authors and producers of *The Lincoln Conspiracy* may themselves have been unwitting participants in this deception they, nonetheless, bear a major responsibility for perpetuating this fraud.

While such myths prove to be untrue they raise much more fundamental questions about the Lincoln assassination and other American assassinations. Why if they are not true, have they been so persistent?

In the first place, research seems to indicate that the very act of killing a president tends to lead quickly to charges of conspiracy. The president is perceived to be an all-good, all-powerful father figure, and his death is seen as a case of parricide. It is not very satisfying to believe that the life of such a man can be taken so easily by a lone, mentally unbalanced assassin. That scenario does not satisfy the hope of mankind that life is more than random chance, that there is some meaning or purpose to life. It is much more satisfying to believe that the President died at the hands of

conspirators who had a basic ideology for what they did; this type of death gives some sort of meaning to the sacrifice.

Secondly, as regards the particular myth of John Wilkes Booth's escape, it has been suggested that the Lincoln assassination fits a universal folk-myth pattern. America already had one genuine folk hero in George Washington, but Washington was an austere hero, cold and aloof. Lincoln fit the need for a warm, personalized folk-god and he was immediately transformed into the role by his death.

As Lincoln was transformed into this mythological role, so too was John Wilkes Booth. In traditional mythology the slayer of the folk-god cannot be released by an ordinary death but must wander the world alone and branded with infamy. The murderer owes everything to the deification of his victim. No one has ever read or questioned where the murderers of Presidents Garfield and McKinley are buried but the murderer of Lincoln could not rest so easily.

The death of another American president who has himself become a mythological figure, John F. Kennedy, seems to add weight to the correctness of this interpretation. The grave of Lee Harvey Oswald was just recently opened and his remains positively identified after rumors persisted that Oswald had a double and that an imposter was buried in the grave.

The historian researching the Lincoln assassination, or any American assassination, must apply the same caution and standards of evidence as one would with any other historical subject. If approached in this manner a great deal of accurate information can be developed about the events and how and why people react to such traumatic experiences. Unfortunately, the great majority of authors on the Lincoln assassination have lacked this judicious approach. Although John Wilkes Booth died in Garrett's barn, no amount of research or evidence is ever apt to dispel this particular myth completely, since it seems to satisfy a fundamental human need to make assassinations fit into a pattern.



Dr. Thomas R. Turner, the Chairman of the History Department, received his A.B., A.M., and Ph.D. from Boston University. He is Secretary/Treasurer of the Lincoln Group of Boston and has written several articles on the Lincoln assassination. His book *Beware the People Weeping: Public Opinion and the Assassination of Abraham Lincoln* has been published by Louisiana State University Press.

Thinking About Life's Meaning

By
David Cheney & Steven Sanders

The lively controversy among people of diverse backgrounds and beliefs over the meaning of life suggests that philosophers are not alone in their enthusiasm for the issue. Nor are they content to leave the response to such questions entirely in the hands of poets, theologians, and psychologists. The fact is that the controversy itself is much in need of conceptual clarification, coherent articulation of issues and beliefs, and critical appraisal of conflicting viewpoints - all philosophical tasks. Our aim here is to offer a brief discussion of philosophical contributions to this topic. We shall survey the three most prominent views of the meaning of life -- pessimism, theism, and humanism -- and indicate some of the strengths and weaknesses of each. In doing this, we have summarized many of the arguments and analyses which philosophers have developed elsewhere in great detail. We encourage interested readers to pursue these points in their original sources.

It is illuminating to begin by looking at some situations in which questions of life's meaning arise and asking why philosophers, and indeed most of us, raise such questions in the first place. Among life's burdens, few are more difficult to bear or shake off than the suspicion that one's existence is meaningless. Such apprehension finds a variety of expressions: that nothing matters; that life is absurd; that there is no point to it all; that life is not worth living; and so on. These concerns seldom arise as detached and abstract reflections on the nature of things. More often they are prompted by great stress in one's life. Confronting the monotonous routine of daily life, feeling a sense of futility in one's pursuits, bearing the loss of loved ones, realizing the inevitability of one's own death, finding one's achievements or goals trivial, and experiencing the loss of religious faith are among the events and situations which generate doubts about life's meaning. Dispelling these doubts, once they grip a life, is seldom a simple matter and never guaranteed.

Sometimes, of course, the expression of such doubts is but one way of voicing deep emotional turmoil and as such may be symptomatic of an underlying psychological disorder. When this is the case, a medical-psychological approach is required to diagnose the illness and prescribe appropriate treatment.



"Infinite Gratitude"
By René Magritte

However, when a person's concern is to establish what would count as life's having, or failing to have, meaning, his reflections have turned philosophical. It is the aim of philosophical inquiry to determine the very intelligibility of such questions and to evaluate responses.

As our list of doubt-generating situations above suggests it is often a starkly pessimistic picture of reality that yields the conviction that life is meaningless. This picture -- so vividly drawn by the 19th century philosopher Arthur Schopenhauer in *The World as Will and Representation* -- suggests that all our strivings lead either to failure, and thus frustration, or to only minimal success, which inevitably gives way to boredom. Whatever our accomplishments, they have no lasting significance. The brief pleasures of life are but momentary interruptions in the incessant flow of pain and suffering. In the course of our lives we sense a clash between our aspirations and the darkness and disorder we face. From this, a pessimistic attitude emerges. It is intensified by memory and anticipation, whereby the past continues to haunt us and the bleak prospects of the future create anxiety. It becomes entrenched as our hopes give way and the tragic sense of life prevails. Death is viewed as the final blow which nullifies any meaning we might have thought life to have.

Theistic thinkers, drawing upon the traditions of Judaism, Christianity, and Islam, agree that if the pessimistic picture is accurate, then life is meaningless. Indeed, if any person accepts the pessimistic picture, he or she must regard his or her own life as pointless. Of course, theists readily acknowledge many of the more poignant aspects of that picture: our existence is a continuous struggle, pain and suffering are unavoidable, and death terminates our earthly lives. However, theists claim that this portrayal is far from complete. What pessimism has left out is the fact that the universe is a creation and that the creator brought forth his creatures according to a cosmic scheme. His plan unifies the creation, subjects it to moral law, and has all life aiming at an ultimate destiny which gives purpose to our strivings and struggles. The suffering incurred along the way is essential to the undertaking and builds character, making the individual more worthy of divine love and better suited to an eternal life of bliss.

Although the details of this scheme vary among theistic thinkers and creeds -- compare, for example, Martin Buber's *I and Thou*, Abraham Heschel's *Man is Not Alone*, and Reinhold Niebuhr's *The Nature and Destiny of Man* -- each presents a rendition in which human existence is assured of meaning by virtue of the opportunity to participate in a relationship with the deity which culminates in the realization of some good and lasting purpose.

Much of our thinking about life's meaning shares the assumptions and traces out the implications of the theistic outlook. The reason for its influence is not difficult to find. Theism responds to our most profound questions about life: "Why are we here?", "What has ultimate value?", "How should we live?", and so on. Theism has traditionally been taken to provide, in a non-arbitrary way, convincing and deeply satisfying answers which, as Tolstoy observed, allow people of faith to accept privation and sorrow "without perplexity or opposition, but with the calm and firm conviction that it was all for good."

The pessimist generally concedes that if the theistic assumptions were true, then the wretchedness and senselessness of human existence could be seen as conditions of, or prerequisites for, meaningfulness. However, the theistic

view is rejected as God's existence is denied: for without the guarantor, the guarantee -- which alone could salvage the human situation -- is empty.

There is, however, a third point of view, commonly called humanism, which rejects both the despair of pessimism and the lofty promise of theism. The view is found in contemporary writers such as Kurt Baier (*The Meaning of Life*), Hazel Barnes (*An Existentialist Ethics*), and Kai Nielsen (*Ethics Without God*). Much of the humanistic challenge focuses on three points. First, doubt is cast on the claim, so central to theism, that our earthly lives would be made meaningful if they were part of a cosmic plan which led to fulfillment of the divine purpose (which might include individual immortality). Humanists question whether there could even be a purpose sufficiently grand to justify the enormous amount of evil and suffering experienced by humanity in fulfillment of that purpose. More importantly, the purpose would not be man's, but God's: humanity would be but an instrument in the achievement of another being's goal, reduced to servitude in the design of another. Such a condition would indeed impose purpose upon humanity, but not a purpose that affords meaning in any sense that matters. Rather, such an imposed purpose would be degrading, morally offensive to autonomous persons.

Second, humanists reject both pessimists' and theists' low estimation of our earthly life, considered apart from and in contrast with the image of an eternal, blissful life. The worth of anything real can be expected to pale when contrasted with an imagined model of perfection; but is this method of marking the contrast legitimate? On the contrary, humanists have argued, the standards for evaluating the real world must be derived from that world and its possibilities, not from the aspects of a fictitious model.

Third, humanists deny that only a divine scheme could rescue human existence from meaninglessness. Human beings are capable of choosing purposes for themselves which they regard as worth achieving. As they strive toward achieving these goals they bring meaning into their lives in so far as meaningfulness is a matter of pursuing and realizing worthwhile purposes. Death does not negate the meaningfulness of life as it cannot undo what one has already accomplished; rather, it only limits the extent of future achievements.

As typically conceived, the question of life's meaning is a matter of the *pattern* of

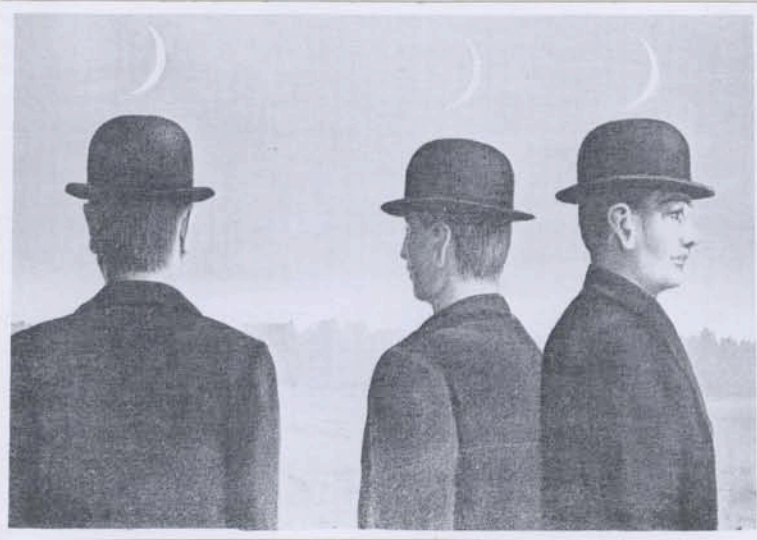
a life: how a life is organized, what direction it takes, how it interconnects with other persons and things, what is achieved within it, and so on. A life that is aimless, chaotic, arbitrary, unconnected would seem to be paradigmatically meaningless. However, not every pattern guarantees meaningfulness, and some patterns appear to be more meaningful than others. Inspecting the pattern of a life involves identifying the pursuits of a person, whether that person is interested in these pursuits and regards them as worthwhile, and ascertaining the extent to which that person's life is interrelated with the patterns of others -- whether, for example, these connections involve loving relationships. When a person has an overall conception of the pattern of his or her life, and sees how various activities and ends cohere with one another and with other people's lives, there is greater likelihood that enthusiasm for life will be sustained as particular interests wane or setbacks are encountered. Likewise, there

alternative, humanists offer the option of creating our own patterns, regarding a life on the model of art, each person being both artist and the material which is shaped through the course of life.

While theists usually affirm our ability, individual and collective, to create these patterns, they question the capacity of any such pattern to carry the weight of our demand for meaningfulness. First, they claim that we cannot attribute so much importance to and be compelled by ideals and structures entirely of our own making. Second, they observe that each life-pattern, considered by itself, may appear meaningful; but when viewed in its historical context, it becomes unintelligible, a fragmentary drama without significance. Finally, theists point out that these patterns provide nothing which will allow the individual to escape or overcome the burden of his or her sense of sin and guilt. However, when these patterns are subsumed under and guided by a divine plan, they are given a

source of absolute value; and they are interconnected within an historical scheme leading to an ultimate destiny, which carries the prospect of God's forgiveness of human transgressions. For the theist, only this divine assurance can overcome the threat of meaninglessness which is everpresent in our lives.

In turn, humanists challenge theists to characterize the all-encompassing divine pattern and to explain what the ultimate destiny is and how it interconnects the patterns of individual lives. However theists begin their response, invariably they find the key to meaning in the ultimate mystery of the origin and destiny of creation -- a



"The Masterpiece or the Mysteries of the Horizon"
By René Magritte

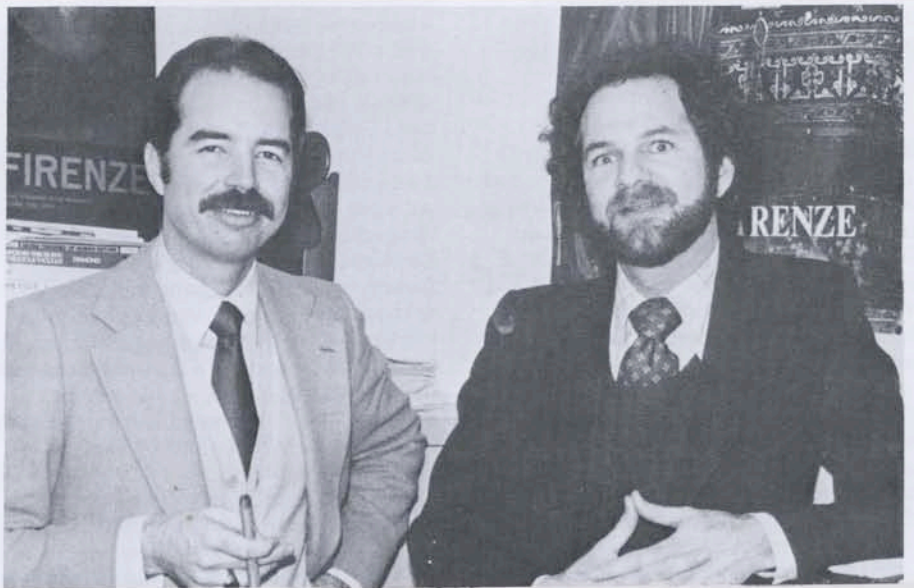
is a greater capacity to accept the inevitable and to focus on the possible, and with this comes a diminished risk of losing hope.

Theists and pessimists commonly question whether any pattern can really be meaningful if it is not set within the larger context that only an infinite being can provide. Apart from such a context, there are limits to what can be achieved in a human life, limits due to the frailties of human love, the inability to overcome death, and the eventual dissolution of our worldly achievements. While humanists acknowledge that such limitations circumscribe the extent to which a person can give meaning to life, they deny that these limitations void all prospect of meaningfulness. More important, they insist that the divine context requires that persons adapt themselves to a fixed pattern imposed on their lives which are not then open and free but prescribed and confined. Rejecting such an

mystery to be embraced by faith. Skeptics question the credibility of such claims and find the mystery to annul, rather than provide a key to meaningfulness. Following Freud, such claims are often regarded as "illusions, fulfillment of the oldest, strongest and most urgent wishes of mankind". Instead, humanists urge that we take things as they are and assume responsibility for doing what we can to give order and direction to our lives, without the childish dreams that have supported us so far.

Whatever the pattern of our lives, and whether we conceive of it as the fixed or the created sort, it is nonetheless possible that an element of absurdity will be inescapable, a point made by Thomas Nagel in his important essay, "The Absurd". We are the sort of beings who get caught up in the business of our lives, whatever it may be. We are quite serious about who we are, what we do, and what

we possess. We are easily preoccupied with our appearance, who our friends are, the causes we embrace, the work that we do, and so forth. Yet we have the capacity to step aside from our lives and look upon them, somewhat detached and objectively, as if we were spectators. And from that vantage point we question the very seriousness with which we take our lives. We ask, but cannot satisfactorily answer, why we should live this way and not some other way. This questioning raises the possibility that the pattern of our lives is arbitrary and, given this, the seriousness which we invest in them is absurd. Such a view can be taken of any life, regardless of its particular pattern. "If we can step back from the purposes of individual life and doubt their point," Nagel observes, "we can step back also from the progress of human history, or of science, or the success of a society, or the kingdom, power, and glory of God and put all these things into question in the same way." How should this fact about human nature be regarded -- as tragic? as a cause of despair? or with a sense of irony? One thing seems certain: this distinctively human capacity to question our own lives makes us interesting and odd unto ourselves; but it cannot rob us of our joys and sorrows, our loves and hatreds, our cares, our concerns -- the stuff of which life is made.



David Cheney, Professor of Philosophy, holds a B.A. from Arizona State University and a Ph.D. from the University of Miami, Florida. He has published in The Dialogist and Phenomenology Information Bulletin, edited Broad's Critical Essays in Moral Philosophy, and co-edited The Meaning of Life: Questions, Answers and Analysis. He is currently writing a treatise on theistic theories of life's meaning.

Steven Sanders, Associate Professor of Philosophy, received his Ph.D. from the University of North Carolina at Chapel Hill. In addition to co-editing The Meaning of Life: Questions, Answers and Analysis, (Prentice Hall, 1980), he has published essays in ethics and political philosophy in The Personalist, the Southern Journal of Philosophy, The Journal of Social Philosophy, and Educational Philosophy and Theory. He is currently at work on a novel.

Coming in the October Issue of

Bridgewater Review

"Big Bang Theology: The Reconciliation of Science and Religion"

by Milton L. Boyle, Jr.

"Beneath Your Feet: Archeology in Taunton"

by Curtiss Hoffman

"Pearl Harbor: Did FDR Know?"

by David M. Culver

A Poem by Lee Dunne

Book Reviews by:

Charles Angell on Updike's *Rabbit is Rich*

Hugo D'Alarcao on Jonathan Schell's *The Fate of the Earth*

Nancy Street on George Gilder's *Wealth and Poverty*

A Research Note: "Beasts and Babies: Styles of Stereotyping"

by William Levin

A Cultural Commentary on "Giggle and Lib in the Film Industry"

by Joseph Liggera

KIMIE

"...and the physician, who wished to remain anonymous, claimed a high degree of success using bee venom to reduce the inflammation of arthritis."

Honolulu Star Bulletin

*So she lingers mornings
by the white wall,
a suppliant to bees
where sun doubles
the lustre of bougainvillaea.*

*Arm achingly lifted
in leaves, she offers
honeyed wrists that thicken
with venom when stung,
swell with the numb ghost
of flesh over spurred hands --
the same illusion
gold in her veins gave.*

*When light gilds sweet dust
shaken down by the bees,
quickness the dream
of those radiant arms
her youthful lover
would have licked clean
for a smile at **bon-odori**,*

*she sways, bound in the memory
of cane fields. Around her the wind
lays sweetness down,
blue haze sent up
in a far field's harvest
burning. Sparks tick
on her hands, sting her face
lifted up to kiss
her shimmering young man
whose arms tighten around her,
hold her so close she knows
her bones will ache forever.*

(in memoriam, K.T.)

Don Johnson
Department of English

BOOK REVIEWS

The Mismeasure Of Man

By Stephen Jay Gould
Norton, \$14.95

Intrinsic to American social order, from the family to education to business, and supporting class, race, and sex distinctions, intelligence has become the common yardstick for measuring the worth of every man, woman, and child. The magic number, whether ascribed through testing or merely inferred, provides the judgement limiting the possible directions your life may take, what schools you will attend, what career options will be available to you, what social circles you may join. The fundamental assumptions, that intelligence is biologically determined and that testing can measure the amount of intelligence possessed by a given individual, have achieved the proportions of a cultural myth. It is precisely this myth that Gould proceeds to systematically unravel in his scholarly, highly-readable, and often insightful inquiry into the historical and methodological foundations of intelligence testing—into *The Mismeasure of Man*.

With unpretentious humor, Gould traces the development of present-day intelligence testing. He recaps the attempts to define and assess intelligence from craniometry—the measuring of skulls and the weighing of brains—through Binet's construction of the prototype I.Q. test and its evolution into its contemporary forms and uses. The strong hereditarian bias underlying intelligence testing, with the accompanying attempts to assign racial, sexual, and class distinctions, is explicated—biology is destiny.

Gould departs from the more usual social and historical approaches to such subjects and organizes his commentary around the re-analysis of the methods used and the data collected by early researchers in support of their various theories of intelligence. Finding numerous methodological and arithmetical errors in original data collections and analyses, ranging from

simple miscalculations to conscious and unconscious fudging, Gould repeatedly clarifies the essential nature of science as a psychosocial act, demonstrating the manner in which data is utilized in confirmation of a pet theory while contradicting evidence tends to be ignored or rationalized away.

For example, based on the notion of recapitulation, that each individual must pass through the same stages the human species passed through in the course of its evolution, nineteenth century thinkers argued that black adults and white women were developmentally more similar to white male children in appearance and in intellect and were, therefore, biologically inferior—the white adult male representing the highest evolutionary stage of physical and mental development. But, by the early 1900's, recapitulation gave way to the concept of neoteny. In a curious reversal, it was then decided that retention of child-like features in the adult represented superior development, for where maturation is not retarded more ape-like or inferior characteristics appear with increasing age. By such standards, black adults and white women were clearly superior, yet the plethora of data previously accumulated in demonstrating their child-like appearance now was essentially ignored. New methods and data were sought in support of original and deeply entrenched convictions of a biologically based racial and sexual superiority.

Nor are such assumptions and attitudes restricted to some less enlightened period of past history. Gould continues his theme through a clear, non-mathematical description of factor analysis—a key statistical tool employed in contemporary social and behavioral research. He compellingly relates the manner whereby, contrary to common-sense expectation, theories are not derived from data, but rather data and their mathematical analyses become appropriated as support for favored theories.

In light of Gould's work perhaps researchers fifty or a hundred years from now will be merely amused by the remarkably powerful and pervasive assumptions underlying the current role of intelligence testing—a role based far more on bias and conviction than so-called evidence. Certainly, we can hope that Gould's work, based upon his own research into an understanding of Darwinian evolutionary theory, will prove

to be a major contribution to the history and development of critical thought in the nature and social sciences. In the meantime, *The Mismeasure of Man* is essential reading, not only for professional educators and social and behavioral scientists, but for anyone who, either themselves or through their children, must run the gauntlet of intelligence testing that has achieved the status of an American rite of passage. Surely, as Gould concludes, we need to understand that the future shape of our own lives and of human history is based upon the immense variety and potential that is inherently fundamental to human adaptation.

Susan Todd
Associate Professor of Psychology

The Dean's December

By Saul Bellow
Harper and Row, \$13.95

Albert Corde, the college dean, is an innocent abroad, another of Bellow's comic heroes dangling in radically diverse environments. Corde finds himself in Bucharest where his mother-in-law is dying terribly in intensive care at the party hospital. While Corde watches at her death and cremation in the meager, repressive atmosphere of Bucharest, he endeavors to comfort his wife, an unworldly but world renowned professor of astronomy, who having focused on the constancy and equilibrium of the heavens, cannot accept her mother's mortality. Corde is but physically present in Bucharest; his mind, hyperactive in the confining place, dwells in Chicago where his actions as journalist and dean have implicated him in a murder trial, antagonized relatives and other adversaries, and threatened his sinecure at the college. The dean spends his December reconciling Corde, the passive observer in Bucharest, with Corde, the intemperate activist in Chicago.

In Bucharest, Corde touches palpable limitations. His status as college dean and

American journalist holds no sway with the hospital administrator who curtailed his wife's visits to her dying mother. Corde feels thwarted by the morass of bureaucratic regulations, in themselves clear, efficient, emphatic, like the life-supporting monitors in the intensive care unit or the row of coffins edging toward the furnace of the crematorium. Bucharest is a place of lines -- bread lines, telephone lines, reception lines, surveillance lines. It is also a place of deviously complex ties. Ioanna, the concierge, is a government informant and a close personal friend, loved by the family because she is too dangerous to exclude. She is trusted and suspected exactly to a point of understanding. Such clear lines of relationship bewilder Corde, who all his life has talked to himself on a bad connection and who usually cannot get a clear line to those he loves. Poor Corde whispers his scrupulously chosen final words to his dying mother-in-law, and her life support machines go berserk. A clear signal but what does it signify? The intricate machines, like the bureaucratic regulations, function to intensify, not to interpret. No telescope, no monitor, no philosophy, Corde finds, can fathom the irrevocable loss of a mother's love that a husband's love cannot console.

In Chicago, Corde searches for restraint. He reviews segments of the essays he published in *Harper's* on the violence and corruption in the city. The streets of Chicago are cluttered with human rubbish: a student hurled out of a third story window, bound and gagged; a housewife abducted, raped, stuffed into the trunk of a car and driven around the city for two days before being shot in the head and dumped beneath trash in a vacant lot. What are the bounds of human behavior; what provokes such careless waste? High above the violent city, insulated by forty floors in the apartment tower along Lakeshore Drive, Corde attends a lavishly catered brunch -- champagne, sturgeon, lobster -- a birthday celebration with gifts and songs in honor of Dolphie, a great dane. Is the human rubble in the streets a perverse mirror of the conspicuous consumption in the penthouse, the ultimate product of materialism? Corde's labyrinthine mind stores a myriad of impressions from the city which impinge but do not cohere.

Corde sojourns in academe long enough to characterize its detachment. At one extreme is the representative administrator, Alec Witt, who prefers to keep a low profile. He believes that wisdom is

avoidance, that any agitation on campus will, if ignored, die down by and by. Witt confuses collegiality with conformity and considers journalism only a form of public relations. At the other extreme is the representative professor, a pure scientist named Beech who applies the theory of the classroom to the behavior in the city streets. According to Beech, an excessive level of lead in the environment produces the biological and mental disturbances that are causing the violence and degradation in society. Corde considers the application of science to behavior an apocalypse at first. Will future prisons be elaborate dialysis rooms purifying the blood of contamination and correcting behavior? Corde's experience in Bucharest eventually tempers his confidence in clear, mechanical solutions to the vagaries of human behavior.

Saul Bellow is demanding but never dull. His ninth novel and the first to appear after his receipt of the Nobel Prize shows no waning of creative energy. With lucid eye and mixed emotions, he captures the profusion of diversity in modern life and the paucity of solutions to its problems.

Lois Poule
Associate Professor of English

The Mapmakers

By John Noble Wilford
Alfred Knopf, \$20.00

A sense of wonder about places never seen, the images of continents far away like Africa or Asia or Australia, the curiosity about people living in cities such as Timbuktu, Johannesburg, or Singapore are the experiences that most of us share during our lives. The desire to know more about places or areas of the earth has drawn all of us to become acquainted with maps and their usefulness in our lives. Few of us become expert at cartography (map making) or with the exacting science of earth measurement (geodesy), but all of us, young or old, rich or poor, interested or disinterested, are often called upon to use or interpret the maps that portray the earth as it is.

The Mapmakers is an interesting and scholarly account of not only maps and cartography, but also the diverse characters that make the maps that touch the curiosity in all of us. John Noble Wilford provides a unique look at the individuals that drew the maps that led to the great explorations of our earth in past centuries, as well as in the current one. As Noble points out in his introduction, much has been written about exploration and about cartographic presentations, but little has been reported about the people who did them. This book provides an interesting story about the cartographers from antiquity to the space age, and particularly about the human experiences and often great risks they took to get the information recorded on maps.

The book is divided into four parts, the first part devoted to the broad trends and significant achievements in cartography and geodesy up to the twentieth century. The last two parts provide a close look at this century. Noble investigates the new technologies that have allowed the mapping of not only the earth surface more accurately, but the ocean basins, the rock strata below the surface, and even the Moon and Mars.

One of the most important aspects of the book is that it provides a broad perspective of the field from the beginning of map making to the highly technical period of today. Throughout this historical account, the author utilizes his writing skill and map philosophy to enhance the story of the individuals involved in the cartographic presentations.

Not all of *The Mapmakers* is perfect. Some of the descriptions used to convey certain technical aspects of map making are not clear to the untrained. Occasionally the descriptions of events or some technical point become too lengthy or detailed. But the quality of his research, the sources of his information (well documented), the portraits of important individuals, makes this book well worth reading. John Noble Wilford has provided the science of cartography with a more human dimension. More importantly, he has allowed all map users to better understand the people that have produced the maps which have stimulated our imagination of the world.

Robert Dillman
Professor of
Earth Sciences and Geography

RESEARCH NOTE

The Present Situation In Poland

Chester Nowak
Associate Professor of History

For almost two years now the whole world has been watching with fascination the development of the present crisis in Poland that was preceded by economic difficulties brought about by Premier Edward Gierek's economic program.¹ Gierek attempted to revitalize the Polish economy and modernize Polish industry by borrowing heavily from the West in order to pay for more advanced western technology. His initial plan seemed viable; however, it failed largely because of the mismanagement and the corruptive practices of the party's bureaucrats.² Consequently, as a result of the growing indebtedness to the West, Poland had to increase its exports at the expense of domestic markets, and this led to a rapid decline of the standard of living.³ It was under these circumstances that the strike in Gdansk began.⁴

Initially the strikers demanded the formation of trade unions free of governmental controls, the right to strike, freedom of the press, free Saturdays, and the resolution of a number of specific grievances.⁵ Faced with a general strike, the government gave in to most of these

demands; and within a few months most of the working population of Poland joined the new union, which was named *Solidarnosc* (Solidarity).

Confronted by a nation united under one banner, the regime promised to introduce large-scale reforms, which were to be carried out in close cooperation with Solidarity and other segments of Polish society.⁶ But this apparent capitulation of a ruling Communist Party was only illusory, and the Polish experiment in democracy ended in a tragedy. On December 12, 1981, a military junta, led by General Wojciech Jaruzelski, declared a martial law across Poland.⁷

At present there does not seem to be a bright prospect for a peaceful and an amicable resolution of the problem. Just as before, the future course of the events in Poland will be influenced decisively by the Soviet Union. Here, looking into the crystal ball of the future, we can only be guided by the pattern of past Soviet behavior and by their official and unofficial pronouncements on the subject. On the basis of this kind of evidence one can point to a development in Moscow of a "maximalist" stand on the Polish question. It became apparent that from the very beginning the Soviets, following the teachings of Lenin, viewed the existence of free trade unions in a socialist state as an unacceptable aberration. They argued that in a socialist system, unions can exist only as a part of the state administration, and under strong party control. Moreover, Solidarity's demand that Polish industry be placed under the union's control and management was viewed as a return to

the position condemned by Lenin himself.⁸

Starting from this Leninist premise, Russian Party Secretary, Mikhail Suslov's hardliners in Moscow encouraged the pro-Soviet faction of the Polish Communist Party to sabotage the reforms. They hoped that it would intensify the radicalization process in Poland, and that the ensuing tensions would create more favorable conditions under which a military putsch by native Polish forces would be feasible. It seems that such an "invasion from within" looked more advantageous to them than the alternative of a direct intervention by the Soviet Army. Furthermore, the "suslovites" seemed to perceive the situation in Poland as a possible blessing in disguise; evidently, they think that it can provide an opportunity to rectify the "fundamental errors", which they believe existed in Poland ever since 1948. And to make the point clear, they emphasize that the difficulties which Poland faced were not caused by the socialist system, but by Polish deviations from the principles prescribed by the theories of Marx and Lenin.⁹ To the Russians, the existence in Poland of private farms, the lack of wide-scale collectivization, the presence of a powerful church, and the existence of some bourgeois freedoms indicated that the poles deviated from the Soviet model, which is the only model acceptable to the Suslov hardliners.¹⁰ Furthermore, after former Polish party leader Stanislaw Kania's speech at the Polish Party Congress in July of 1981, Suslov's "maximalists" became convinced that the Polish Party is unreliable: It deviated dangerously from the prescribed ideology, and it was ready to abandon the principle of "socialist centralism" under which the

¹Z. M. Fallenbuchl, *Polityka gospodarcza PRL* (London, 1980), passim.; Z. M. F., "Les changements recents dans la structure industrielle et leur impact sur le potentiel d'exportation de pays du CAEM dans le commerce Est-Ouest," *Revue d'etudes comparatives Est-Ouest*, 1979, 10(4): 91-115.

²"East European Economic Assessment," Joint Economic Committee of the U. S. Congress, Washington, 1980.

³Z. M. Fallenbuchl, "Pozyczki zachodnie dla PRL," *Kultura*, 1980, 399(12): 55-66; *Neue Zürcher Zeitung*, vol. 289, December 24, 1981.

⁴"Kalendarium strajku w Gdansku," *Kultura*, 1980, 397(10): 66-75; *The Strike in Gdansk* (New Haven, 1981), passim.; *Polski Sierpień 1980* (New York, 1981), pp. 9-44.

⁵*Strike in Gdansk*, pp. 21-23.

⁶"Protokół porozumienia zawartego przez Komisję Rządową i Miedzyszakładowy Komitet Strajkowy, 31 sierpnia 1980 r.," *Kultura*, 1980, 397(10): 158-166.

⁷*Newsweek*, December 28, 1981.

⁸*Pravda*, September 5, 1980; *Pravda* October 5, 1980.

⁹*Pravda*, July 17, 1981.

¹⁰*Liternaya Gazeta*, May 6 and May 13, 1981.

Poland ... continued

Party, the State, and the Society were to be directly controlled by the party leadership.¹¹

Apparently, Suslov believed that under the conditions developing in Poland these "fundamental errors" can be reversed. But drastic changes of this kind could not be carried out by a divided and unreliable party that was unable to control its own members. At this point, Suslov and his followers were convinced that the only reliable force in Poland, on which the Soviet Union could depend, was the Secret Police and the higher echelons of the Polish army.¹²

One might prognosticate that if the hardliners win the upper hand in Moscow, the present military junta in Poland might be used to purge completely the existing Party and replace it with a new party along the lines of Marxist-Leninist model identical with that of the Soviet Union. A large and radical purge of this sort would not be strange to the Soviet experience, and it would probably be even more bloody than the one accompanying Stalin's dissolution of the Polish Communist party in 1938.¹³ But a drastic change like this would initiate a new era of Stalinism within the Soviet empire which might have an adverse effect on the relations between the two super powers. Of course, there is always the outside chance that the present military regime in Poland might find a *modus vivendi* to defuse the existing conflict between itself and the Polish people, and to restore some resemblance of political and economic stability. But in this respect, the Western response to the Polish crisis is of crucial importance: How the West reacts to it will probably determine the nature of its relations with the Soviet world for a generation to come. Here, one can make a strong case for the argument that if the West continues to respond to the Polish crisis as it did to the Afghanistan affair, the long-term consequences of "doing business as usual" might be detrimental to its own self-interest, and it could contribute to further destabilization of Eastern Europe that might be prejudicial to the general peace.

¹¹*Pravda*, October 7, 1981; *L'Unita*, September 10, 1981.

¹²*Krasnaya Zvezda*, January 13, 1982.

¹³M. K. Dziewanowski, *The Communist Party in Poland* (Cambridge, 1959), pp. 149-150.

CULTURAL COMMENTARY

Our Strengthened Ties To Quebec

The value of residence in a foreign country received amusing testimony in an exchange overheard in front of Fanueil Hall on Patriot's Day. A preppy undergraduate asked his Scandinavian guest of the same age: "Do you have fried bread in Sweden?" The American may or may not have known that his fried bread has its origin in Navajo culinary tradition, a heritage that our forbearers did their best to eradicate during a painful conquest of the American Southwest. The Swedish guest may or may not have recognized the resemblance of the friend's bread to the pastry served in his country, and elsewhere in Europe as well. Eating habits rank among the most interesting but commonplace points of comparison when two cultures come into daily association.

Contact between the two cultures involves the trivial and the momentous, however, as BSC students will learn when they participate in the Quebec Exchange Program offered next year for the first time. Ties between BSC and the Quebec Province were strengthened by the recent signing of a reciprocal agreement that provides for student exchanges among nine Quebec institutions and twenty-three colleges and universities in New England. Under the terms of the accord, a BSC student pays BSC tuition, and, other expenses would be comparable to those on our own campus. Signatories encourage students from all disciplines to apply for the exchange.

The academic attractions of a Quebec sojourn span a range of issues that stem from a colonized people's effort to retain ethnic identity amidst vast socializing forces set in motion by the colonizing

nation. Our undergraduate can sample the eternal debate on anglophone (mostly American) domination of Canada's mineral wealth and our pervasive grip on the arts in Canada. The particular advantage of the Quebec program is that one lives in a "foreign" environment where one can survive reasonably well without native command of the local language or even without any familiarity with local language. An advantage of equal importance in the 1980's is that even a rudimentary language skill can develop into a vehicle for understanding the cultural strife that currently fires political and social debate in Quebec.

This recent agreement is only one more example of the close ties between Canada and BSC. The Canadian government currently uses the Maxwell Library as an official selected document depository, a service which BSC alone enjoys among Massachusetts State Colleges. The National Film Board of Canada provides films for BSC French courses and the Quebec Province Ministry of Intergovernmental Affairs furnishes materials for our Canadian Studies Office and speakers for BSC classes. Most recently, the Quebec Ministry partially funded Professor Stanley Hamilton's sabbatical leave to research the contemporary French Canadian novel.

The BSC Canadian Studies Program, chaired by Professor John Myers of the History Department, provides a range of interdisciplinary courses to undergraduate and graduate students. Members of the program are active in a variety of professional conferences in the field. For example, Professor Philip Silvia presented a paper entitled "Neighbors from the



Assumption College Conference on Les Petits Canadas de la Nouvelle Angleterre, held on March 14, 1982. Left to right - Professor John Myers, Professor Philip Silvia, Mr. Ronald Petrin, and Professor Stanley Hamilton.

Quebec ...continued

North: French-Canadian Immigrant vs. Trade Unionism in Fall River, Massachusetts", at an Assumption College conference on Les Petits Canadas de la Nouvelle Angleterre, held on March 14, 1982. Professor Silvia documented the reasons for the immigrant's willingness to work for substandard wages and the consequent weakened effectiveness of trade unionism in Fall River mills. He noted the role of the Franco Roman Catholic clergy in encouraging passivity toward labor reform matters that affected francophone newcomers.

Appearing at the same conference was BSC alumnus Ronald Petrin (Class of 1972) who is currently finishing doctoral research at Clark University. Petrin is exploring political party affiliations of French Canadians in Fall River, Holyoke, Worcester, New Bedford, and Lawrence. His paper included findings on French Canadian involvement in local and state government and was entitled "Culture, Community, and Politics: French Canadians in Massachusetts, 1889-1915."

The activities of faculty and alumni in the field of Canadian Studies demonstrate the continuing improvement of our skills and the reputation that we foster in the academic marketplace. Our involvement in professional responsibilities provides ample justification for the Canadian government's willingness to engage in academic ties with BSC. Our students will find a rewarding experience in the studies in Quebec, and our francophone guests will add another international dimension to our campus life.

Stanley Hamilton
Associate Professor*
Foreign Language Department



Bach Cantatas Old Music, New Recordings

Johann Sebastian Bach (1685-1750) occupies a special place in Western culture through his numerous compositions of exquisite vocal and instrumental music. His works hold great universal appeal since they contain most of the elements which please the ear and stimulate the intellect; melody, harmony, symmetry, counterpoint, and color. The breadth of these works is truly remarkable: from the "simple" clavichord (piano) inventions intended to instruct some of his twenty children to the monumental B-Minor Mass and St. Matthew Passion involving full orchestra, double chorus and children's choir. Between these extremes lie numerous works for solo instrument organ, sonatas, and concertos for instruments, motets, masses, passions and cantatas for voices.

The vast majority of his cantatas were composed for specific Sundays in the Lutheran Church calendar, involving Christmas, Easter, Feast Days, etc. The church cantata employed a small "orchestra" of strings, brass, and wind instruments, and percussion. It was customary then to interchange score lines for various instruments so that singers could sing instrumental parts and vice-versa. For the vocal sections, Bach scored for solo soprano, alto, tenor, bass, and for choir.

A typical cantata opens with a chorus and orchestra stating the major biblical text clearly and forcefully. A recitative (narrative) follows the chorus, the baritone singing a rapid succession of works sustained by a few chords on the organ. Next arias or ariosos (usually solo) are sung, offering melodic lines and technical challenges to both vocalists and accompanists alike. Bach typically ended his cantatas with a Choral, a serene, melodic "hymn" for all performing forces, occasionally accompanied by the congregation during the service.

As any great musician, Bach created a perfect interplay between text and music. His pictorial themes depict such images as waves, clouds, laughter, sorrow, terror, devil, angels, serpents, etc., with the proper use of fast moving strings, melancholy cellos, cheerful flutes, terrifying timpani and organ, forceful trumpets and other evocative combinations. Certainly one of the most graphic of these is No. 80, titled "Ein feste Burg ist unser Gott" ("A Mighty Fortress is our God") with its tumult expressed by repeated fast notes by the strings and by heavy use of brass and timpani. Another cantata employs correspondence of ten virgins, with dramatic syncopated

notes by the trumpets.

In addition to the 170 church cantatas, 20 of Bach's secular cantatas were discovered and analyzed by scholars. Bach produced these on such special occasions as birthdays and coronations, upon the request of friends, town mayors, and dukes. Here the music is more vivacious and bears such titles as "Coffee" (praising its virtues . . .), "Shepherd", and "Wedding".

All of Bach's cantatas have been recorded by several labels. In fulfilling current standards of performance, they use modern instruments and female voices for solo and choir parts. Many of the leading artists of the recording world have performed these cantatas, such as Ely Ameling, Janet Baker, Dietrich Fischer - Dieskau and Kurt Equiluz, under renowned conductors and with great ensembles. However, there is an outstanding collection of all of Bach's cantatas under the Telefunken label, using original instruments and the same number of vocal participants used in Bach's time. This monumental task of recording 20 volumes started in 1972 and ended in 1980, under the musical directions of Gustav Leonhardt and Nikolaus Harnoncourt with the Concentus Musicus of Vienna. Each volume (price: \$20) contains several recordings of cantatas with the following addenda: a complete score (reduced in size), complete texts in German, English and French, a history of each cantata and a description of the original instruments. The combined results of scrupulous scholarship, outstanding soloists, and boys voices, and superb acoustical engineering give predictably superlative interpretations. The total price of \$500 for such a treasure is well worth the sacrifices one undertakes occasionally.

Bach cantatas are quite frequently performed during ordinary concerts, Bach festivals, and on special Sundays in the church calendar. A few cathedrals in Europe quite regularly offer cantata cycles annually, one cantata per Sunday. Fortunately, one need not go to Europe to attend such performances. We are fortunate to be living in Massachusetts, where the Bach Cantata Cycle is superbly performed on Sundays by the Emmanuel Church Choir on Newbury Street in Boston. Should a trip to Emmanuel be inconvenient, you may hear a Bach cantata every Sunday shortly after 8:00 a.m., on WGBH/89.8 F.M.

Vahe' Margarian
Professor of Chemistry

BRIDGEWATER STATE COLLEGE
BRIDGEWATER, MA 02324

Bridgewater Review

Non-Profit Organization
U. S. POSTAGE
PAID
Bridgewater, MA 02324
PERMIT NO. 9